AN ADDRESS

TO

GRAND-JURIES, CONSTABLES AND CHURCH-WARDENS.

IN WHICH IT IS PROVED,

That they are bound by their OATHS to execute the LAWS against

VICE and IMMORALITY.

Chiefly extracted from the Preface to DISNEY'S Eſſay on the Reformation of Manners.

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ADVERTISEMENT.

THE late Resolutions of our worthy Magistrates at Pontefract Sessions, have been so nobly seconded by the Inhabitants of Huddersfield, Leeds, *and other large Towns in the West-Riding of Yorkshire, that a very considerable Moral Reformation may be hoped for and expected. This important event, however, would be greatly accelerated, if the* CONSTABLES *and* CHURCH-WARDENS *were more alert, and could be persuaded to contribute that assistance, which the* LAW, *and their own solemn* OATHS *require from them. The following Tract is now re-published with a view to incite them to perform this part of their duty in a proper manner, and should it have this good effect, the design of the Editors will be compleatly accomplished.*

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An ADDRESS *to all Grand Juries, Conſtables, and Church-Wardens.*

GENTLEMEN,

WHOSOEVER with any regard to virtue and religion, conſiders the general practice of the world, will own it to be neceſſary that the prophaneſs, lewdneſs, and debaucheries of the age ſhould be ſuppreſſed. Sober and well-diſpoſed perſons will readily grant that the *Judges*, *Juſtices of the Peace*, and *Eccleſiaſtical Courts*, ſhould take effectual care to puniſh ſuch exceſſes. But notwithſtanding this acknowledgment, men generally except themſelves, and thoſe of their own rank and circumſtances, from contributing any thing to the matter; and tho' they grant the ſuppreſſion of vice to be a *duty*, yet they ſeem to mean no more by it, than that it is every ones duty *but their own*. Private perſons blame the *Magiſtrates* for *not puniſhing*; Magiſtrates throw back the blame upon *them*, for not informing: and thus by ſhifting the obligation, nothing is done to the purpoſe.

But whatever becomes of the obligation upon *private perſons* to inform, it may be *certainly* faſtened upon *You*. They indeed are obliged in point of conſcience, in point of duty to God, of reverence to religion, and of charity to mankind, to inform againſt Vice, that it may be puniſhed and ſuppreſſed; but YOU, *over and above* thoſe common obligations, are entruſted by your country with this very ſervice, and have alſo the OATH of GOD upon you.

You gentlemen of *Grand Juries*, may be pleaſed to conſider, that you take a ſolemn oath, that you will "DILIGENTLY INQUIRE, *and true* PRESENT-"MENT *make of* ALL *ſuch articles, matters, and* "*things as ſhall be* GIVEN YOU IN CHARGE," &c. &c. Now are not the laws againſt *Immorality* and *Prophaneſs* GIVEN YOU IN CHARGE, as well as thoſe againſt *Felony*, *Treaſon*, *Riots*, *unlawful Aſſemblies*, or any other ſuch *Violations of the Peace?* Are not Preſentment and Indictment *one* method expreſsly appointed by the ſtatute of 4th *James* I. for the puniſhment of Tippling and Drunkenneſs? are not Houſes for Gaming and other diſorderly practices, puniſhable, and conſequently preſentable by you? 'Tis plain that you are bound upon your oaths to preſent all offences againſt religion and good manners, all inſtances of vice and immorality that fall within your knowledge, becauſe they are expreſsly GIVEN YOU IN CHARGE.

Excuſe me, Gentlemen, what I have ſaid is rather to put you in mind of your duty, than to inſtruct you in it: and give me leave to add one obſervation more, that by the ſtatute 3d *Hen.* 7th. if a Grand-Jury *conceal* any thing which they ought to preſent, the Juſtices may within a year impannel another Jury to enquire of ſuch concealment, and upon conviction, FINE them at the diſcretion of the Court: ſo earneſtly do the laws inſiſt upon your care and faithfulneſs in preſenting.

I ſhall next addreſs myſelf to you that are CONSTABLES. And tho' the Oath which you uſually have given you is ſhort and in general forms; yet the Oath which *ought* to be given you, is in theſe words:—"You ſhall do your beſt endeavours "that Rogues, Vagabonds, and Night-walkers

"be

" be apprehended, and that the ſtatutes made for " the puniſhment of Rogues, Vagabonds, and " ſuch other idle perſons coming within your " limits, be duly put in execution. You ſhall " have a WATCHFUL EYE on all ſuch as ſhall keep " houſes where any *unlawful Games* are, or ſhall " be uſed: as alſo on ſuch as ſhall *frequent* or uſe " ſuch places, or ſhall *uſe* or *exerciſe* any unlaw- " ful games there or elſewhere. At your Aſſizes, " and Seſſions of the Peace, you ſhall preſent ALL " and EVERY the offences contrary to the ſtatutes " made to reſtrain *the inordinate haunting* and " TIPPLING *in Inns, Ale-Houſes*, and *Victualling- " Houſes*, and for ſuppreſſing of DRUNKENNESS. " You ſhall well and duly execute all precepts and " warrants directed to you from the Juſtices of the " Peace.—And you ſhall well and duly accord- " ing to your knowledge, power, and ability, do " and execute ALL OTHER things belonging to the " office of a *Conſtable*, ſo long as you ſhall con- " tinue therein."

The ſubſtance of this laſt clauſe is uſually all the oath which thoſe that adminiſter it think fit to give you: But to ſatisfy you by what authority the reſt of the above form is impoſed upon you; and alſo to explain the ſeveral parts of your charge, and the extent of your power for the ſuppreſſion of Vice, pleaſe to take notice of the following particulars.

It would be tedious to enlarge upon the *Laws* againſt *Vagrants* as you are well acquainted with the common method of proceeding againſt them. It would be well if you were as careful to put thoſe Laws in execution, that they might be properly puniſhed: for *Idleneſs* is certainly the ſource of moſt other Vices. Your Oath alſo obliges you to this

care,

care, and ſeveral ſtatutes lay a penalty upon you if you neglect. *Common-players* are, expreſsly within the ſtatute, to be taken up for Vagrants, and puniſhed accordingly: and the Conſtables in every pariſh are bound by their Oaths to apprehend all ſuch, as a Gang of Vagrants the moſt miſchievous to Religion and good Manners of any that can infeſt a country.

The next part of your Oath concerns the ſuppreſſion of *Gaming*—a Vice by which many thouſand families have been ruined. Your Oath obliges you to keep a WATCHFUL EYE upon all ſuch houſes as *maintain*, and all ſuch perſons as *exerciſe* unlawful or exceſſive Gaming. The ſtatute 33 *Hen.* 8th, directs you to ſearch weekly, or at moſt monthly all houſes or places within your liberties, which are ſuſpected of this offence, and upon diſcovery, to bring them to puniſhment; for the neglect of this part of your duty, you are ſubject to the penalty of FORTY SHILLINGS.

You are alſo to take care that the Lord's-Day be duly obſerved, within your reſpective pariſhes. The ſtatute 29th. *Car.* 2d. enacts that, "all and "every perſon and perſons whatſoever, ſhall on "every Lord's day, apply themſelves to the ob-"ſervation of the ſame, by exerciſing themſelves "thereon in the Duties of Piety and true Religion, "publicly and privately." All Sports, &c. being unlawful upon that day, the Conſtable is particularly bound to keep a ſtrict eye upon all places and perſons which are ſuſpected; and to prevent, or to diſcover, and bring to puniſhment all ſuch as ſhall be guilty of *prophaning* that ſacred day, by Sports, Paſtimes, or improper Recreations.

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The next part of your Oath is, that you ſhall preſent all and every the offences of *Tippling* and *Drunkenneſs* that ſhall come to your knowledge. The ſtatutes of 4th and 21ſt *James.* 1ſt enact, that all Conſtables, Churchwardens, &c. &c. ſhall in their ſeveral Oaths, incident to their ſeveral *offices*, be charged to preſent theſe offences; that is, of *Drunkenneſs*, *Tippling*, and houſes *permitting Tippling*. Would Conſtables faithfully diſcharge this part of their duty which the Laws of the kingdom, and the Oath they take call for, they would quickly procure a happy Reformation in their Pariſhes.

Another thing to which your Oath binds you is, "well and duly to execute ALL PRECEPTS and "WARRANTS of the Juſtices of the Peace." This is ſo well known that no Conſtable will pretend to be ignorant of it; and the only part of their office that many of them (eſpecially in country villages) know any thing about.

The laſt part of the Oath is in general forms, that you ſhall "well and duly, according to your "knowledge, power, and ability, do and execute "all other things belonging to the office of a "*Conſtable.*" Here is a large field for your induſtry in the ſuppreſſing of Vice; for you are concerned to ſee that all the ſtatutes againſt prophane Swearing, Blaſphemy, &c. be duly put in execution, and the offenders puniſhed.

A Conſtable may *without a warrant*, ſtop any perſons whom he ſhall find driving of Carts, Horſes, Cattle, &c. on the Lord's-day, and carry them before a Juſtice of the Peace, to convict them upon the ſtatute 29 Car. 2. c. 7.

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He may do the ſame, without a warrant, with ſuch as he ſhall find at any Sports and Paſtimes on that day; contrary to 1 Car. 1. c. 1.

The ſame with ſuch as he ſhall find Tippling in Public-houſes, &c. contrary to 21 Jac. 1. c. 7.

With Shopkeepers alſo, or others, ſelling or expoſing to ſaie any Goods, or Wares, on the Lord's-day; contrary to 1 Jac. 1 c. 22. ſect. 28. or 29 Car. 2. c. 7.

The ſame alſo with ſuch as he ſhall find Drunk, or Blaſpheming, or prophanely Swearing or Curſing; contrary to 4 Jac. 1 c. 5. 9 and 10 w. 3, c. 32. 6. and w. 3. c. 11.

Thus Gentlemen, I have ſhown you what belongs to *your office* with reſpect to the Suppreſſion and Puniſhment of Vice; and that both from the Laws of the Kingdom, and from your Oath: I will only beg you, that, according to the tenor of this laſt, you would *well and duly, to the beſt of your Knowledge, Power and Ability, do and execute all things belonging to that office, ſo long as you continue therein*; and remember that if you do not, you are *forſworn.*

I will now addreſs myſelf to the *Church-wardens*, who are officers appointed by Eccleſiaſtical Authority, and ſworn to INFORM of the Vices of their reſpective pariſhes, that ſcandals may be removed, and immoralities puniſhed by the cenſures *of the Church.* The Oath is that "you ſhall "well and truly execute the office of a *Church-*"*warden*, and to the beſt of your ſkill and "knowledge Preſent ſuch perſons and things, as "are preſentable by the Eccleſiaſtical Laws of "the Realm." And that you may know what perſons and things are preſentable by the Eccleſiaſtical

ſiaſtical Laws, a Book of Articles is delivered to you, containing the particulars of what the church expects ſhould be preſented, upon the Oath you have taken.

It may not be improper to ſhew you from the *Canons*, (which are the Eccleſiaſtical Laws of *England*;) and from the ſtatutes, the power and obligation of your office; and conſequently the ſpecial matters you are ſworn to inform of with reſpect to Vice, Prophaneneſs, and Immorality.

The 90th Canon enjoins *Church-wardens*, and their Aſſiſtants, diligently to ſee that all Pariſhioners duly reſort to Church on *Sundays*, and there continue the whole time of divine ſervice. All that neglect to come (having no great or urgent cauſe of abſence) are firſt to be admoniſhed by you, and then, if they reform not, you are to preſent them.

Upon this article obſerve, That a perſon's being *abſent* from his Pariſh-church (except he be known to be of ill health, or gone a journey, or to be a profeſſed Proteſtant Diſſenter) is ground ſufficient for you to preſent him; it lies upon *Him* to prove that he attended Divine Service that day at any other Church. You are not only to preſent perſons *that do not come* to church, but alſo ſuch as behave themſelves irreverently and indecently there; either by walking about, talking, or making any other diſturbance, or not continuing in the church till divine ſervice and ſermon be fully ended. For the *Statute-Law*, as well as the *Canon* compels all (except Proteſtant Diſſenters) not only to reſort to church every Sunday, but to abide there and behave decently the whole time of ſervice and ſermon; and for default

default of this, the offender is liable to a penalty of twelve-pence, or to be presented at the visitation, and punished by the Censures of the church. And by the statute of 3 Jac. 1. any one Justice out of session has power to levy the above penalty on all those persons who according to the prevalent, but scandalous custom of too many, despise the public service, and prophane the Lord's-day by loitering away their time, in the fields, ale-houses, &c. &c.

By the statutes of 4 Jac. 1. & 21. *Church-wardens* as well as Constables are expressly to be charged in the Oath of their office to present offences of *Drunkenness*, *Tippling*, and public houses *suffering persons* to tipple in them.

But the 109 *Canon* has very much enlarged your obligation, and bound you to inform of *all manner* of Vice, Prophaneſs, and Debauchery: "Requiring you FAITHFULLY to *present* ALL and "EVERY the offenders in *Adultery*, *Whoredom*, *Incest*, *Drunkenness*, prophane *Swearing*, or any "other *Uncleanness* and *Wickedness of Life*, that "they and every one of them may be punished "by the severity of the Laws, according to their "deserts." Here you see, the Ecclesiastical Laws of the kingdom have made it part of your office (to which you are solemnly sworn) to inform not only of *Drunkenness* and *Tippling* (as the statutes also bind you) but of all sorts of *Lewdness* and *Debauchery*, prophane *Swearing*, and whatever else is contrary to Christian Piety and good Morals in your parish. So that if you know any of your Parishioners (be his quality or circumstances what they will) that is guilty of these, you are obliged to present him at the next visitation, or you are

guilty

guilty yourſelves of PERJURY; and by the 127th Cannon, if you do wittingly and willingly *omit* to preſent him, you are to be proceeded againſt in the Eccleſiaſtical Courts as for wilful PERJURY, and by the 26th Canon, to be *debarred* the COMMUNION. This laſt, expreſſes ſuch an *Abhorence* of a Church-warden's neglect in theſe matters, that it forbids the Miniſter *in any wiſe* to admit you to that Sacrament, who, (to give it you in the words of the Canon itſelf) *having taken your* OATHS *to preſent all ſuch public offences* as you *are particularly charged to enquire of* in *your ſeveral* Pariſhes, ſhall (notwithſtanding your ſaid Oaths, *and that your faithful diſcharging of them is the chief means whereby publick Sins and Offences may be reformed and puniſhed*) *wittingly and willingly*, DESPERATELY and IRRELIGIOUSLY incur the HORRID crime of PERJURY, either in neglecting or refuſing to preſent, &c.

Nay further, your Oath obliges you not only to inform of what you can preſent *of your own knowledge* in thoſe matters, but alſo upon *common Fame*, if a perſon be credibly and generally *reported* in the neighbourhood to be a *Swearer*, *a Drunkard*, *an Adulterer*, *a Fornicator*, or any other way immoral or prophane, you are bound to preſent him, and thereby oblige him to clear himſelf if he can. If any well-diſpoſed perſon *ad-vertiſe* and *Give you notice* of any ſuch offender, and urge you to preſent him, you are bound to have a Regard thereto, and to do it upon ſuch Information and Advice. And if you wilfully neglect in either of theſe caſes, you are to be debarred the Communion, and proſecuted as before for PERJURY.

By this time I hope you are well ſatisfied both of the extent of your Oath in Preſentments of Vice and Prophaneneſs, and that you are ſeverely *puniſhable* if you neglect them. And that you may not complain of the *Difficulty* or *Charge* of making ſuch Preſentments; the Canon (tho' it gives you *Liberty* to make them to the ſpiritual Courts as often as you will) does not *bind* you to make them oftener than twice a year (except in that of the *Biſhop*'s Viſitation: for which Preſentments, the Regiſter of any Court, where they are to be exhibited, ſhall not receive in one year above *four pence*; and for *voluntary* Preſentments made *out of* Viſitation time, no *Fee at all*; if he does, he ſhall upon complaint be ſuſpended from his office for a month for every ſuch extortion.

I will only add, that in ſeveral caſes of Immorality and Prophaneneſs, you are equally concerned with the Conſtable, to execute warrants, and to puniſh offenders.

As in levying the penalty of Ten Shillings upon Inn-keepers, Alehouſe-keepers, ſuffering perſons to tipple in their houſes.

In levying the penalty of Three Shillings and Four-pence for Sports and Paſtimes on the Lord's day; that of Twenty Shillings upon Carriers, Waggoners, Drovers, &c. travelling; and Six Shillings and Eight-pence upon Butchers killing or ſelling meat upon that day; and of Five Shillings upon ſuch as prophane it by the exerciſe of their trades or other wordly labour thereupon, in levying the penalty upon prophane Swearing and Curſing.

You are the only officers nominated by the ſtatutes to levy the penalty of Twelve-pence upon ſuch as abſent from church, or behave themſelves diſorderly there. And tho' you are not obliged to *levy* the Five Shillings for Drunkenneſs, and the Three Shillings and Four-pence for Tippling, yet the money is to be *paid into your hands* by the offender, or by the Conſtable for the uſe of the poor.

I will not repeat what I have ſaid before to the Conſtables, concerning the execution of Warrants, and diſpoſing of the money levied thereby: For you cannot but acknowledge that where theſe things are made by law a part of *your* office as well as *their's*, your Oath (which is *well and truly* to execute your office) obliges you to the ſame care and integrity as they are bound to.

And now Gentlemen, having fully and fairly repreſented to you, from the nature of your ſeveral truſts or offices, from the ſolemn Oaths you have to acquit yourſelves faithfully in them, and from the laws of the land which expreſsly require it from you, to *inform* againſt ſuch as are Vicious and Immoral, and bring them to their deſerved puniſhment; give me leave to addreſs you altogether.

The Conſtitution of England, has taken a great deal of pious care for the ſuppreſſion of Vice. We have many excellent laws to puniſh it, and a numerous body of Magiſtrates to put them in execution. We have Eccleſiaſtical Courts frequently held, where offenders may and ought to be proceeded againſt by the diſcipline of the church. We have alſo temporal Courts of Juſtice

hold in every county five or six times in the year, as well to punish the Prophane and Vicious, as to vindicate and redress those who are injured. And because all this might prove of little effect without proper Informations are given, the Law has appointed two or three men in every parish as Constables and Church-Wardens who are sworn to this very service, viz. constantly to inspect the Morals, and observe the Behaviour of their neighbours, and to make a just report upon oath, of all offenders within their districts, that they may be brought to due correction. But beside those parish officers who are a *standing watch* upon Immorality, there is also at every Assize and Quarter Sessions a *Grand Jury* sworn, consisting of at least twelve substantial freeholders, to make the like presentments. Grand Juries, Constables, and Church-wardens therefore are all united for this purpose; and were they all as careful and diligent in keeping their oaths, as they ought to be, a General Reformation of Manners would be no tedious and difficult matter; and private persons would either *not need* to inform, or would be more generally applauded when they do. But the cursed Perjury of many, who have a solemn oath upon them, renders other *voluntary* informers absolutely necessary to suppress Vice; and yet makes Informing so strange and unusual a thing, that it is looked upon by many with greater surprize and indignation than the wickedness which triumphs for the want of it.

Tho' Perjury be a *horrid sin*, yet it is to be feared it is a very prevailing sin. What numbers of persons are every year *forsworn* in parish officers

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and juries, in thoſe particulars which have been proved before to be their duty! moſt of them I'm afraid, do look upon their Oaths as *Things of Courſe*, and little to be regarded; if we may judge by their after practice: For 'tis plain, the moſt of them do not act as if they thought themſelves under any obligation from them. But Gentlemen, can there be any thing in the world more ſacred than an OATH? is it not a ſolemn Appeal to GOD for your ſincerity? and is not that Appeal an acknowledgement that he will puniſh falſhood? Nay, is it not a calling down the Curſe and Vengeance of God upon yourſelves if you be falſe?

How then dare any one venture to trifle with ſuch an awful engagement? Is it that you think the Oath of a *Pariſh officer* or *Jury man* not ſo ſacred and binding as that of an *Evidence at the Bar*? Certainly there is no difference: for the one appeals to God for his ſincerity and fidelity in performing what he promiſes; the other for the truth of what he is going to declare. Both of them are equally Appeals to God, and imprecations of his Vengeance upon wilful Perjury. If you give in falſe *Evidence*, you are unjuſt to your *neighbour*; but if you are perjured in your office you are unjuſt to God. You are alſo treacherous to your country, which depends upon you to bring the wickedneſs of men to legal puniſhment.

It is a certain truth, that whoever of you ſhall dare to neglect or falſify your truſt, with reſpect to what you have ſworn, and what your country very juſtly expects from you, muſt be ſuppoſed either to believe *there is no God*, or that he does not concern himſelf in the affairs of the world, or otherwiſe

otherwiſe that you boldly *defy his vengeance.* But remember that terrible denunciation added to the third commandment "The Lord will not hold "him guiltleſs that taketh his name in vain. I "will come near to you in judgment, and I will "be a ſwift witneſs againſt the ſorcerers; and "againſt the adulterers, and againſt the falſe "SWEARERS." His curſe ſhall enter into the houſe of him that ſweareth falſely by his name, it ſhall remain in the midſt of his houſe, and ſhall conſume it. Zach. 5. 4.

I leave theſe things upon your conſciences, and may the God of Heaven render them effectual to convince you of your duty, and engage you to perform it: then may we hope for, and be ſo happy as to ſee a regular, ſober, and reformed age, to the Glory of God, the Honour of our Holy Church, and the Peace and Proſperity of our Native Country.

P. S. Should any Conſtables, Church wardens, or well-diſpoſed perſons, into whoſe hands this Tract may fall, be thereby perſuaded to form themſelves into Societies for the more effectual reformation of their reſpective pariſhes, the following Rules which are already agreed to by the worthy Inhabitants of Leeds, will be found of great ſervice towards compleating ſo uſeful and pious a deſign.

RULES

RULES of the SOCIETY FOR *Reformation of* MANNERS.

1. THAT we meet once a week (for the preſent) at five o'clock, on Monday evening, under the penalty of ſix-pence, to conſult how we may be moſt ſerviceable in promoting the execution of the laws againſt Vice, Prophaneneſs, &c. &c.

2. That at theſe meetings we will forbear all diſcourſe foreign to the purpoſe of our meeting; and for order's ſake elect a Chairman, who ſhall put all queſtions propoſed; take notice of the breach of any of the Rules; warn abſenting members of their obligations to attend; and enquire what difficulties any member has met with in order to find out proper remedies. A Secretary ſhall alſo be choſen to enter in a book all our Reſolutions, Orders, &c. read over the minutes at the end of every meeting, and correſpond with other Societies inſtituted for the ſame purpoſe.

3. That when any queſtion is propoſed and ſeconded, it ſhall be debated with calmneſs; after which

which the majorities ſhall determine. If the votes are equal, the Chairman ſhall have the caſting vote.

4. That we will on every proper occaſion, encourage and aſſiſt the various Parochial Officers in the execution of their duty, particularly in ſuppreſſing all kinds of Irregularities, or Tipling in the alehouſes on the Lord's-day, and in ſearching for Vagrants, Cheats, &c. and taking them before the Magiſtrates; and alſo in giving information ourſelves where we have perſonal knowledge and proof of the breaking of our excellent laws, for the due obſervance of the ſabbath, and againſt Swearing and other notorious Immoralities.

5. That in all caſes of difficulty we will previouſly conſult the Magiſtrates and others, learned in the law, in order to be certain that our proceedings are ſtrictly legal. And that all the money which ſhall at any time accrue to any of the Society by the Penalties on Conviction of offenders ſhall be diſtributed for ſome charitable purpoſe.

6. That we endeavour (ſo far as good manners permit) in all companies where theſe proceedings are reflected on, to juſtify the neceſſity of executing all the laws againſt open Vice, and that we uſe all proper means and ſolicitations to prevail with perſons of rank or authority to concur with us in the Work of Reformation, eſpecially the Clergy, Magiſtrates, Church-Wardens and Conſtables.

7. That

7. That we endeavour to increaſe our ſociety with men of prudence and virtue of all religious denominations; but that no perſon be admitted without the conſent of the majority of our body, and unleſs he appears heartily and conſcientiouſly diſpoſed to aſſiſt in ſuppreſſing every ſpecies of open, notorious wickedneſs. No perſons but members ſhall be admitted to our debates, except ſuch as are to be witneſſes or aſſiſtants in this deſign.

8. That as National Reformation muſt of neceſſity be preceded by Perſonal and Family Reformation, we will therefore carefully attend to the conduct and morals of ourſelves and families, and endeavour to ſet a good example in our houſes. More eſpecially that we will uſe all proper means to prevent our children and ſervants from prophaning the Lord's-day by Sports and other improper Recreations. That we will regularly attend with them upon Public Worſhip. That we will not hire any ſervants unleſs they come recommended by perſons of Probity and Virtue, nor unleſs they will previouſly agree to conform to our moral Regulations. Neither will we give any ſervant who deſires us to certify his character, any other than his real character, be it what it may, without concealment or fraud.

9. That we will give our encouragement and aſſiſtance to the Sunday Schools inſtituted in this town.

F I N I S.

7. That we endeavour to increase our society with men of prudence and virtue of all religious denominations; but that no person be admitted without the consent of the majority of our body, and unless he appears heartily and conscientiously disposed to assist in suppressing every species of open, notorious wickedness. No exceptions but members shall be admitted to our debates, except such as may to be witnesses or affidavits in this design.

8. That as National Reformation must of necessity be preceded by Personal and Family Reformation, we will therefore carefully attend to the conduct and morals of ourselves and families, and endeavour to let a good example in our houses. More especially that we will use all proper means to prevent our children and servants from profaning the Lord's-day by Sports and other improper Recreations. That we will regularly attend with them upon Public Worship. That we will not hire any servants unless they come recommended by persons of Probity and Virtue, nor unless they will previously agree to conform to our moral Regulations. Neither will we give any servant who defires us to certify his character, any other than his real character, be it what it may, without concealment or fraud.

9. That we will give our encouragement and assistance to the Sunday Schools instituted in this town.

FINIS.